

# Jesus' Death Blow to a Mixed Gospel

*No mixture in the Gospel!*

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**Bible Text:** Matthew 9:16,17

**Preached on:** Sunday, November 29, 2015

## **Grace Particular Baptist Church**

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As customary this morning, let us go straight to our text and we'll read our text and ask the Lord's blessing upon it. Our text this morning is found in Matthew 9:16 and 17.

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. 17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

Let us pray.

*Dear heavenly Father, how merciful thou art. How faithful thou art, O Lord, to bring us here today, bring us away from this wicked world, to bring us, Lord, to a place that you have secured, that you have promised, Lord, in thy word where two or more are gathered, you will be here with us. Lord, we long for that presence to be among us this day. O Lord, call us to thy feet, make us to lie down, show us the glories of thy Gospel, O Lord. O Lord, may you reveal that this day, the one true and living Gospel that is in thy Son. O Lord, testify this day of who thou art. Lord, bless this time with an anointing of thy Spirit. Keep us, Lord, from any error. And Lord, may you fill this place, fill it, Lord, with thy presence for the glory of thy name. In Jesus' name I pray. Amen.*

I've had a lot of time this week, weekend, to sit and muse and to think of things and my thoughts took me back to "The Old Paths," as I sat there wondering what it would be like to be taken back to the old paths. I read a lot of Philpot and Bradbury and those that wrote about the 1800s, 1700s and in the Baptist church and I read about how things were then and sometimes my thoughts get the better of me and I think, "Wow, it would've been a great time to be there." To be there listening to the preaching that was going on, but then I think about the time that they preached in. I think about the antichrist that was Andrew Fuller. I think about the one who Satan raised up to bring a scourge among the people of God. And I think to myself how sorrowful a time that must have been for those who preached the Gospel to see the numbers dwindle and dwindle and dwindle from the flock that was among them and there was a new way of thinking and a new Gospel. It was a

Gospel of a mixture and it appealed to man's flesh and it will always appeal to man's flesh. Doing something to help God out. And I'm talking about religious man.

And I thought about that and I thought about what a wicked time that really would be, how hard that would be to sit there and watch that take place because I look at it today. I look in this nation today and as long as the Lord has revealed his truth to me, I have never seen a great group of believers. When I say that, I mean a great number, the numbers that you used to hear about in those churches, 300-400-500 people, and you look at the small little flocks and I wonder. I thought about that today and I think about all the seminaries and I think about all the schools and I think about what they're turning out and what we have in this land today is just a continuous...and all the denominations embrace it from the Methodists to the Presbyterians to the Baptists. It doesn't matter, they all embrace this mixture. They all embrace this Gospel mixture with another Gospel and it's so man-centric but that's what they want. That's what the masses want to hear.

Then I think about that and I sat there and I said, "Well, Lord, what are the old paths? Where would I want to be?" Then I think, "Oh, I would want to be there when Jesus talked. I would want to be there sitting at his feet to hear the purity of the Gospel." But as we have seen all throughout the word of God, even at that time, that was the same thing he was there proclaiming against which is what our passage says today. There has always been since the fall something in man in that fallen nature to look up to his Creator, to look around this world, and believe that he, the creation, would have a place in salvation; would have a place in ordering of events; would have a place in intellect, can add something to the Almighty God.

I thought about that and I grieved again and I thought, "Well, if I can't go back to the time of Christ, what's the best time to live in?" And the Lord said, "The time that my presence is with you. Lo, I will be with you always, even to the end of the world, to the end of the age." And I think in every age that's ever been, there's always been one Lord, there's always been one faith, there's always been one Gospel, true Gospel, and the Lord has always had a remnant and he has preserved that remnant and just as when Jesus taught these words that we're going to look at today, just when he taught these words, it's the same today. We must have the presence of Christ with us. We must have him in our soul. We must have that seed in us which is Christ leading us to truth; putting a hedge about us; keeping us as the apple of his eye; securing us under the wings of his protective grace. It's a dire time but, dear ones, it always has been.

They crucified the Lord Jesus Christ for the one Gospel that he preached, that all, every man, must come through him, that he is salvation. And that's what these two verses say to us today and by way of introduction, we're going to read up to that and I'm going to start...this was in answer to two questions. Two questions that were brought to him.

Let's look at verse 10, "And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples." So Jesus is sitting there and he's in the house with many publicans and sinners and he's sitting with

him and his disciples and when the Pharisees, the high religious people, the religious people of the world, and we've got them amongst us today.

There are thousands of them, and when they came to Christ, they saw it and they said unto his disciples, "Why eateth your Master with publicans and sinners?" "Why does he do what he's doing? Why is he sitting over there with those dirty people? Why is he sitting over there with the tax collectors? You know how we look at those people. Do you know how we view those people? Why is your Master sitting with them?" And I think about that today and I know because it has not been a secret, I know how this world looks at me. I know it. It hasn't been quiet. I know how they look at the people of God as sinners and I know sometimes maybe it offends you when I stand up here and I talk about sin and what a sinner I am. Maybe you think a minister is supposed to be above that. Maybe you think that that's all that we do is just sit and point out sin. But we're in dire need of grace. We're in dire need of the Shepherd. We too are sinners.

"Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician." They that are whole need not a physician. Well, you needs a physician then? "But they that are sick." Are you sick today? And that's really the question, isn't it? Isn't Jesus speaking spiritually here? Isn't he speaking to the soul here? He's not talking about our physical ailments, all of us have them, but are you sin stricken? Is there a sickness in you that you constantly need salvation from applied? That you constantly need to be bathed in the laver and washed in the blood of the Lamb applied to your conscience? Are you sick because Jesus said, "That's who this physician came to, those who are sick."

"But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." I once thought to myself, "Well, he didn't come to call the self-righteous." That's what that means, those that are righteous in their own eyes. But guess what? That would exclude all of us. That would exclude every one of us. It doesn't say anything about that. It said the Lord came not to call the righteous, those that need not a physician. That's the question of the hour for you and I today: do you need a physician? If the Lord has revealed to you and the Holy Spirit has convinced you of sin and the wickedness of sin and the sinfulness of sin that you are a sinner, the Lord came for you. He did not come for the righteous. Has he convinced you that you have Arminianism in you? Has he convinced you of ritualism that you have in you? Has he convinced you of the unbelief that you have in you in this old nature that we have?

But make no mistake about it, it's in us and if it's not in you, he didn't come for you. He didn't come for the righteous but for sinners. "I came not to call the righteous but sinners to repentance." The only one that the Lord gives the gift of repentance to are sinners, not your high minded religionist; not the ones as I heard again this week, "once saved, always saved, I don't have to worry about anything. I know where I'm going. I know I don't have any problem like the world has." And you're right, the world doesn't have a problem with sin, but the world of the elect does. They do. It's a daily struggle.

"Then came to him the disciples of John," notice that, the disciples of John, a follower of John. Not a disciple of Christ but a disciple of John. They had learned the things from John. They haven't heard it in their soul from Christ and they came and they said, "Why do we and the Pharisees." Do you see that "we" in there? Do you see that the disciples of John put themselves in with the Pharisees because they were doing the same ritualistic religious duties that the Pharisees were doing?

"Why do we and the Pharisees fast oft, but thy disciples fast not?" Why? Why is it the religious world looks and scorns the child of God because he has a struggle with sin? Why is it?

And then Jesus answers this question with this, "Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." Here's the beauty of that: when the Lord Jesus Christ's presence is with us, there is no reason to mourn. Have you found that? Have you found that in your soul that when Christ's presence is there with you? That's why I took you to the beginning of this today when I said it's a mournful time to look back in history of how the truth has been trodden down. And then today as I said, as you look today, you just don't see the small patches I know that are there. The Lord says, "I have a remnant," but we don't hear their voice. We hear the voice of the religious world. We hear those that say, "I'm a Christian. Let me show you my mixture. Let me show what I do for God." In this country that we live in, the reason it's in the position it's in today is because of that.

We sit in a perverted time as all of history has been since the fall and I look and I look at this land and I look at the number that we have in here and I thank God. I thank God for a remnant because as I was reading this week and that was back what Philpot wrote, he was saying the same thing, "I see the dwindling of numbers and I know what this means. I know that it's getting closer to a time of the Lord's coming back." Well, why do you say such a thing? Because the numbers of the elect are getting smaller and smaller and smaller. It's a perilous time. It's not a time of compromise, it never has been, and it can't be for the people of God. The people of God can't compromise. There are times we do and you're going to see that today in the word of God. You're going to see that even those that we highly esteem compromised, but the Lord didn't leave them there.

Then Jesus says these words after answering those questions. He then reproves the mixture of religion. He reproves the idea that you can serve the law and serve Christ. He reproves it. He puts it down. He says, "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse." You can't mix the two. As I was a young man and we didn't have a lot of money, so when my parents bought me a pair of jeans it had to last and it had to last a long time and I was rough on my clothes. I played in them all the time. I'd go out in the backyard and I was pretty rough and I would rip a big old hole in those jeans and my mom says, "That's fine. I've got a patch for it." And I'd go in there and she'd put a big old patch right there on the kneecap because I'd rip a big old hole in it. This is true because then I'd go back out there and that patch would be put on top of that and I would slide or something

and that hole that was started off like that ended up like that. Then it was time to throw them away. The hole was too big.

Well, what is the Lord saying here? He's saying that there is never a greater mistake than to suppose that there can be a mixture of the law and the Gospel. Remember, isn't that what they came and said to him, "Well, why aren't you fasting? And why are you eating with those sinners? We're clean people and all the duties that we're doing and everything, all these ritualistic things we're doing, this is what God wants. This is what pleases God." But for you and I today, that question has to be answered in your soul. Is there a compromise in you that you mix the law and the Gospel by the way that you live? Is it the finished work of Christ and all that he has done or is that not enough? Is there still something you need to do in obedience, still something you need to procure? Is the number that the Lord adds to the church, is it sufficient? Is there something for you to have to do to add to that church? Do you see where I'm headed with this?

Is the Lord enough? That's the question here and the Lord reproves this. He says all throughout history up to this point and it's still today, man has tried to piecework religion and they call it religion. They're going to take a little bit of Christ and they're going to take a little bit of the law and they're going to mix them together. Or you want to put it this way: they're going to take a little bit of Christ and a little bit of the creature and they're going to mix them together because the two have to harmonize in man's religion and the Lord is reproving them for the Old Testament rituals that they would do.

He came and fulfilled all of those things, but you and I today seem to have this problem too and it's called resting. That's why Hebrews wrote that there is a rest for the people of God. There is a rest for the people of God and do you know what that is? It's the Gospel liberty. It's being made to lie down in the green pastures of the Lord Jesus Christ's finished work. It is surrender, total surrender to the Lord to say, "Lord, if you don't do it, it's not going to be done. I can't do this, Lord." But you have to be shown that and you're going to see that here in a few minutes.

And the problem that the Jews had with Jesus, they didn't have any problem with him healing people. They didn't have any problem with his teaching. They had a problem with his Lordship. They had a problem with him saying that, "I fulfilled these things." Lordship. They had a problem with him saying that, "These no longer are needed. I am sufficient for my children." And they said, "Oh no, we still need to fast. We still need the showbread. We still need the priests." Jesus said, "I am the High Priest," and they rejected him. They rejected his Lordship. They didn't have a problem with him as a man. "You can go and heal all the people around and that's fine. You're a good guy." But the problem was that the Lord put down all of their mixture of religion. He put down all of those man-centeredness.

That's the problem, the strength of this new cloth in 16. If you put that on the old garment, the hole and what you sew it onto isn't strong enough for the Gospel. What is the Lord saying? That there has to be a new garment, one new garment. You can't piecework and put the new on the old. Has the Lord preached that to your soul? Has he

said to you today, "Insert-your-name-here," to you, "you cannot do this. You cannot live a life of doing your righteousness with my righteousness." You cannot piecework your ideas of religion and man's ideas of religion and the finished work of Christ and I can't answer that for you. The Holy Spirit, though, is sufficient. The Lord has revealed over and over in his word that the two don't mix.

I'm going to take you to two places today and I'm going to take you to one that we highly esteem in the word of God because of all the letters that he wrote and that's the Apostle Paul. I want to take you first to Acts 21. I hope you know Paul had a warfare. I hope you know that Paul sinned. And I know sometimes we come to the word of God and we think that everything we read in there just deifies the people in it. No, Paul sinned.

We're in Acts 21 and we're going to begin in verse 18. "And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law." And Paul just got done telling them, "I went out and preached the Gospel to the Gentiles." And they said, "Oh well, Brother Paul, look at all these thousands of Jews we have here and they're zealous for Christ." No, they're zealous for the law.

"And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs." Paul, they're telling everybody that you're telling people that that's not salvation anymore; that we're not supposed to keep the law that way. Now Paul, you've got to be wrong. You must be misleading. They're wrong about you, right Paul? You can't be saying that Christ finished everything, right?

"What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee." Do this, Paul. "We have four men which have a vow on them; Them take, and purify thyself with them." You take these four law mongers and you go over there and you purify yourself with them. They have an oath unto God. They're law keepers and what you're going to do by showing everybody that you put yourself back under the law is you're going to gain acceptance because that's the religion of this world.

"Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing." That it's all a lie, Paul. That Gospel you preached is all a lie. Please set the record straight. Please exalt the law. "But that thou thyself also walkest orderly, and keepest the law." Let them know, Paul.

"As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. Then Paul took the men," oh, say it isn't so, Paul. "Then Paul took the men and the next day purifying himself with

them entered into the temple." So Paul says, "Okay, well, this is how I'm going to win some. That's what I'm going to do. I'm going to put myself under the law. That's what I'm going to do." Alright?

"Entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, Crying out, Men of Israel, help: This is the man." What? There's a mixture, right? "This is the man, that teacheth all men every where against the people, and the law." He taught a finished Gospel. That's not good. People, what do you think about that?

"And this place: and further brought Greeks also into the temple, and hath polluted this holy place. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved, and the people ran together: and they took Paul," and they accepted him, right? Because Paul was a child of God. They accepted him and that's what happens when we do that. When we put ourselves under the law to blend in with the world, that's what we're going to be accepted by the world and we can change the world too.

No, "they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him," they went about to kill him and that's always going to be the answer of the world, the religious world, against the elect child of God because no matter how much you try to blend in with the world, if you are God's child, you're going to stink to the world. You're going to smell really bad and they're not going to want you around and if you don't think it's that bad, let's ask Paul. "They went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar," and by God's providence Paul was delivered.

Now what do we say about that? Well, let's turn over to Galatians 2. "Paul, what do you have to say about that? Part and time in your life when you put yourself under the law so that you could gain, whatever reason it was? You saw the law and you said, 'I'll tell you what, I've just got done preaching the Gospel. Well, Paul, why don't you come back to the law now?'"

Let's look at chapter 2 in Galatians. Let's begin in verse 9, "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Well Paul, didn't Peter do the same thing you did? Yes.

"For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision." So Peter did the same thing. When the pressure came and the pressures of

life come upon us, when we walk after the flesh and we say, "Oh, I'll tell you what, this is what God wants me to do. I'm going to put myself back over here under the law again and it's going to make everybody around me happy." Paul would know this, wouldn't he, because he's been convicted of it? And if you don't think that he's been convicted of it, why would he write this?

Listen to what he says, "And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation." So the act of Peter who was strong in the faith but in his wavering, in his unbelief, in his mixture of the Gospel with the law, one that was there that was following who saw it, Barnabas, was greatly affected and he started putting himself back under the law too. Paul said, "He's carried away with it too. I had to go and withstand Peter. It's wrong, Peter. I know, God taught it to me."

I just showed you in the word where Paul did the same thing, but that's what the child of God does, he grows in the grace and knowledge of the Lord. We do sin. We do have times that we put ourselves under the law and it's horrible times. I hope it's an abomination to you. I hope it's an abomination in your eyes, this mixture of law and Gospel, this mixture of works and obedience to Christ's finished work.

"But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" Why put them under the yoke of bondage? If you don't live that way, Peter, why do you put that on someone else? That's the question: do you live that way, Peter?

"We who are Jews by nature, and not sinners of the Gentiles, Knowing," here comes the beauty, "Knowing that a man is not justified by the works of the law." You're not justified by compromise. You're not justified by being what you want to be to the world to gain the world. You're not.

"You're not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." We're going to get to that in a minute. There is no reformation of the old nature.

"But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid." Do you believe that Christ calls you to this life of mixture in light of the passage we're looking at today when the Lord says, "No man can do this and be accepted before me"? There is no mixture of the Gospel. There is one Lord.

"For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God." How are you dead to the law, Paul? Didn't you just put yourself under the law? Yes, he did and he almost died, didn't he. That had to be a great chastening for Paul, to be sitting there and having to put



yourself...and that's what the Lord does in his children. He doesn't leave them. You think this is of God what you're doing? It didn't end well for Paul. He almost lost his life.

What about you and I? Have you been tried that way? Have you been shown that that is the wrong way to go? Or do you keep being suffered to walk that way and suffered to walk that way and suffered to walk that way? Is there no check system in your life? By that, I mean grace. Grace brings the child of God back. That's the saving power of Christ. That's the redeeming power of Christ. It's the keeping power of Christ.

Then, verse 20, which we all love to quote, "I am crucified with Christ: nevertheless I live." I'm crucified. That's the eternal vital union. "I am crucified with Christ: nevertheless I live; yet not I, but Christ," the seed, "liveth in me: and the life which I now live in the flesh." Paul says, "Listen, when I withstood Peter, it's got nothing to do with me. It's not because I'm greater than Peter. It's not because I have a Gospel different than Peter. It's because I'm restrained by the Lord Jesus Christ and the faith of Christ that's in my soul. I live by the faith of Christ. I must stand in the truth because of the faith of Christ."

"The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God." That's what frustrates grace, is putting yourself under the law; walking after the rudiments of this world; walking after the traditions of man; putting this have to, must do, duty. You're frustrating the finished work of Christ.

"I do not frustrate the grace of God." Well, you did back there in Acts. Yes, he did and the Lord revealed himself. Look how mighty the Lord has revealed himself to Paul. Look what he has told him, "You live by my faith."

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." And if that's not enough, we turn back to Acts again and this time we go back to Acts 16 and this one will be shorter. Acts 16 starts this way, "Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters." Now, I know we would much rather hear that Paul was led of God and led of the Holy Spirit to circumcise Timothy but you're not going to hear that because it was a law ordinance.

Paul took Timothy, "because of the Jews which were in those quarters: for they knew all that his father was a Greek." In order for you, Timothy, to blend in, I'm going to take you and we're going to make sure everybody knows that you've been put under the law also.

Now turn over with me to Galatians 5 and, yes, Galatians is that letter that Paul had been revealed a great amount of truth about the end of the law being fulfilled in Christ. Just look at chapter 5, how it starts, "Stand fast therefore in the liberty wherewith Christ hath

made us free." Do you know what that is? That means the liberty of the Gospel where there is no compromise. There is a walking after Christ, a resting in his finished work. But that has to be all of him. As we've seen today, when left to ourselves, we wander. We can all sit here today and think of the times that we have done the very same things. We have tried and sought out ritualism and tradition and trying to reach God in that way.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." Well Paul, if it profits you nothing, why would you submit Timothy to that? Why would you put that yoke upon Timothy for that?

"For I testify again to every man that is circumcised, that he is a debtor to do the whole law." If you live by the law, you die by the law. You must keep the entire law.

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." We have a frustration of grace and now we have a falling from grace. A falling away from the ways of walking in grace. That's what Paul is talking about. If you justify your actions, you justify what you do by mingling in with the world's traditions and this religious world has a lot of them. It lives by them and if you don't believe that, you could have turned on any kind of service, any kind of time over this Thanksgiving holiday and you could have seen that kind of message. "Here's what we've got to do now for man. This is what we've got to do for God." Nobody preaches the finished work of Christ anymore. It is a great treasure that the Lord gives his church and it is very scarce in this land, in this world today. Very scarce.

The Lord knows where his truth is, but it's very scarce. How many of you walk in and run into people who speak and exalt the finished work of Christ? I'm not talking about mentioning grace. I'm not talking about mentioning God. Predestination. I'm talking about the finished work of Christ. I rest in the finished work of Christ. Have you ever had that conversation?

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ," there's the whole key, in this vital union with Christ, "neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." The faith of the Son of God.

Now we go back to our text. "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse." There is no piecemeal religion. Well, what about 17? "Neither do men put new wine into old bottles." The old bottles they used were the old wineskins. Every time they put wine into them, the wine would then ferment and it would expand. You could not put new wine into an old skin that had been used. It would burst it out.

What is the Lord saying? He's saying that you can't mix the two again, but he's saying something a little deeper than that about the heart, isn't he? "Ye must be born again."

That's what he's saying and actually what he's saying also is, "Therefore if any man be in Christ, he is a new creature. Old things are passed away, behold all things are become new." Isn't that what 17 is saying? "Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." Ye must be born again. There is no mixture. You can't mix the Gospel in one that's not born. You can't reform the flesh. You can't make a child of God. You can't. That's what the Lord is saying. He must be given a new heart.

God does not mend a sinner. He doesn't mend one. There is a new creature in Christ Jesus. Jesus said in Matthew 6:24, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Isn't that what we're talking about today? Isn't that what Jesus is saying here? Absolute, 100% truth, ye cannot live this way and be accepted by Christ. Paul told us, "It's by the faith of the Son of God. It's living in Christ, by Christ." How do we know this?

Well, we're going to go to our last passage we're going to go to and that's in Hebrews 8. Last week we heard a sermon about Christ's preeminence in the book of Hebrews, Christ's preeminence to Abraham, Christ's preeminence to the priesthood. He was and is the great High Priest. He is so much higher than Abraham. He's so much higher than the angels. He's so much higher than the law because he fulfilled the law. But in Hebrews 8, we have this, verse 6, "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant." Did you hear that? It's a better covenant. Now, I don't know about you, that tells me that the old covenant wasn't better than the new covenant.

Now listen, "which was established upon better promises. For if that first covenant had been faultless," if there was salvation in that first covenant, there wouldn't be a need for a second covenant. But there is no salvation in the law. There is no salvation in the have tos. There is no salvation in the must dos. "It's by grace ye are saved through faith and that not of yourselves, it is the gift of God. Not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto Good works which God hath ordained that we should walk in them." That's Ephesians 2:8-10.

"For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel," spiritually with the people of God, "and with the house of Judah." Notice it's all one in him.

"Not according to the covenant that I made with their fathers in the day when I took them by the hand." Not according to that covenant. Did you hear that? Why do we keep going back to that covenant? Why do we keep going back to see what we can do for Christ, what we can add to his worship, our will worship? Why? Why is that so important to us?

"Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my

covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind," Paul calls it the laws of faith. Everything that Christ said, he put into our mind.

"I will put my laws into their mind and write them in their hearts." That's all of him. I don't know how you get the creature in any of that. I don't know how you get your obedience procuring Christ's satisfaction or procuring God's favor because of obedience of because of something you've done. Do you not hear the voice of the Holy Spirit this morning saying that the Lord has put his laws into their mind and write them in their hearts and,

"I will be to them a God, and they shall be to me a people." 1 Peter 5:10 says, "But the God of all grace who hath called us unto his eternal glory by Christ Jesus after that ye have suffered awhile, make ye perfect, stablish, strengthen, settle you." All of him. That's the God of all grace.

Is that your God today? Has he caused you to sit and rest in his finished work? Are you still cumbered? Are you still trying to go after ritualism? Are you still trying to find a way of intellect to God? That's what all of this means. What is it that we do in this life today? None of you are out there sacrificing anything. None of us are out there worshipping the candlestick and the Ark of the Covenant. None of that stuff so what is it we do? It's will worship. It's blending the thoughts of the world with the purity of the Gospel. That's what Jesus is warning against. They came to him saying, "Why do you do these things? Why is it?" and Jesus supersedes their teaching and says, "There is no mixture. You can't do these things." They came to him and said, "Oh, yes we can." And even after Jesus said that, they still said, "Yes we can and we're going to crucify you and show you. We're going to show you that the law wins today. We're going to show you that this mixture wins. We're going to show you our power." But the death and law and Satan and all the powers of evil could not keep him in the ground and death has no hold on the child of God and the law has no hold on the child of God because he is risen and because we live in the resurrection life that Paul said, "By the faith of the Son of God."

And I hope that's your testimony today. We're guilty of always trying to...and I know I am. That's why I can sit here and tell you this. When left to myself, just like I said at the beginning, when you're left there in your thoughts you start to think, "Well, how could this be better for me? How could it be better? I feel this way. I could get to this way if I didn't have this." Do you ever have those? Do you know what that is? It's not resting. It's not being made to lie down and that being made to, I hope you can testify with me today that that's the only way you're going to lie down, is being made to. There is not shame in that. There is power in that, the power of our Lord who loved us and loves us and has saved us with a perfect salvation. It's all of him.

Look at verse 11, "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord." Did you hear that? "For all shall know me, from the least to the greatest." The sheep will hear the voice of the Shepherd. There won't be any

more reason for you to learn in schools or to learn in...the Lord teaches his people. He is faithful to do it. That's why he provides a Gospel minister is to feed, but his work is to teach. His work is to learn. It's to reveal the truth in your soul. That's his work.

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Is it ready to vanish away in your life? The law was given by Moses, but grace and truth came by Jesus Christ.

I always am scared to death when I read what Paul wrote in Timothy, "having a form of godliness but denying the power thereof." I think about that all the time, what does that mean? A form of godliness is always that mixture. It's always mixing something with Christ: duty, your faith, the world. You know, there is plenty of room in the carnal heart for the world. There is no room for Christ, never in the carnal heart, but there is plenty of room for the world and there is plenty of room for pleasure and there is plenty of room for sin. Have you lived that? Is that a truth to you that we stand in need of this Savior? Of the Lord to wash us anew every day of our lives? To keep us from the form of godliness? Isn't that what that is, denying the power of the finished work of Christ? You know how that verse ends, don't you? "From such turn away." May the Lord give us the power today to turn away.

"No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish." Did you notice that? The bottles perish. There is no mixture in the kingdom of God. The bottles perish, "but they put new wine into new bottles, and both are preserved." In Christ Jesus.

*Dear heavenly Father, may you add thy power for thy name's sake and thy glory and thy clarity for thy holy name. In Jesus' name I pray. Amen.*